

3.

Chas keñh na ta ásas keñhnay,

Keñhnay, keñhnas keñh na tá keñh gom tarit kēth

Shiva pūzum wuchum Nārān,

Keñhnay keñhnas keñh na tá keñh gom tarit kēth.

I am nothing and I was nothing,

No, into my nothingness (i.e., transitory existence) something or other penetrated.

I worshipped Śiva, I saw Viṣṇu,

No, into my nothingness (i.e., transitory existence) something or other penetrated.

4.

Chuh kuney. Chuh nā kunéy ?

Uchum or yor nā kunéy.

Dayi phal, tay māl nā kunéy ;

Tsay tsento gārun na kunéy.

[God] is somewhere. Is He not anywhere ?

I saw Him neither here nor there.

God's fruit, and it has no price (i.e., it is free),

Take thou a hint, thou hast not to search [for] (Him) anywhere (He being Omnipresent).

5.

Gōras pritshom sāsih laṭéy—

Yas na keñh wanān tas kyāh nāv ?

Pritshān pritshān thacis ta lūsas—

“ Keñhnas nishe kyāhtāni drāv.”

I asked the Guru a thousand times—

What is the name of Him who is not called anything ?

I got wearied and tired by inquiring [and] inquiring—

“Something came out of Something” (i.e., this was the answer, meaning that God was incomprehensible).

6.

Kandyo ! karak kanda, kandéy ;

Kandyo ! karak kandi vilās—

Bhogay mīthiy ditit yat kandéy—

At kandi rozi sur na ta sās.

Somanah gārun manz yat kandéy,

Yath kandi dapān Sarup nāv.

Lob moh tsaliy, shob yiyi kandéy,

Yath kandi tez tay sor prakāsh.

O thou, possessed of body ! If thou wilt talk of body, body ;

O thou possessor of body ! If thou wilt adorn this body—

Thou hast given sweet feasts to this body—

Of this body there will remain neither dust nor ashes.

With a good heart search [God] within this body,

The name of this body is the Impersonal Supreme Being.

When greed [and] ignorance will be dispelled, [then] this body will acquire beauty,

To this body [will then come] light and all lustre.

7.

Khēna khēna karān kun no wātak ;

Nakhēna gatshak ahamkārī.

Sumuy khēh māli, somuy āsak,

Samiy khēnah mutsaranay baranēn tārī.

Sum yēli samiy rum kati roziy,

Ada ha māli sapanak,—“ So’ham, Suy.”

By eating [and] eating thou shalt not reach anywhere (i.e., wilt not achieve anything) ;

By not eating thou shalt become conceited (i.e., thou shalt consider thyself a great ascetic).

Eat moderately, and thou shalt live,

By eating moderately doors will be unbolted [for thee].

When an even [joint] is joined to [another] even joint, no rim remains,

Then thou, O Father, shalt become [fit to proclaim]—“ I am He, even He.”¹

8.

Kus bab ta koso māji,

Kami lāji bhāji-bhaṭ ?

Kāli gatshak kuñh na bab kuñh no māji.

Zānit kava lājit bhājibhaṭ.

Who is father and who is mother,

Who made friendship with thee ?

After some time thou wilt go [die, then] none is father, none mother.

Knowing this, why hast thou contracted friendship (i.e., art attached to them) ?

9.

Lali gūr brahmāṇḍah pēṭhkun wuchum

Shēshikal² vātsam pādan tām.

Gnānaki amrita prakrat bharam ;

Lobay morum andawand tām.

I, Lallā, saw the guru above the *Brahma-randhra*³

The digit of the moon (i.e., the light of true knowledge) reached down to my feet.

I filled the intellect with the nectar of knowledge ;

I deadened greed completely.

10.

Latan hund mās lārion watan ;

Akiy hāvnam akiciy wath

Yim yim bozan tim kona matan ?

Lali būz shatan kuniy kath.

The flesh of my feet was caught in the paths ;

The Only One (i.e., Om) showed me the path to the Only One (i.e., God).

Why wilt not those who listen to this become mad [with love of God] ?

Lallā listened to simply one word (i.e., Om) in place of hundreds.

(To be continued.)

¹ This Saying may be compared with the *Bhagavadgīta*, Chap. VI, verses 16 and 17.

² For explanation of *shēshikal* see Sir George Grierson's *Lallā Vākyāni*, p. 202, and Sir Richard Temple's *The Word of Lallā*, p. 186.

³ For *Brahma-randhra* see explanation given under Lallā's Saying No. 33 in Sir George Grierson's *Lallā Vākyāni*.

LALLĀ-VĀKYĀNI.

(The Wise Sayings of Lal Dēd.)

BY PANDIT ANAND KOUL, SRINAGAR, KASHMIR.

(Continued from vol. LX, p. 193.)

11.

*Lēka ta thuka pēṭh sheri hētsam ;**Nindā sapanim pat bronṭh tāni.**Lal chas kal zāh no tshēnim ;**Ada yēli sapanis vipihey kyāh ?*

I received abuse and spittle on my head ;

I was defamed from past to present.

I am Lallā ; desire never got torn away from me,

When I became [perfect] what could then be contained in me ? (i.e., nothing could then produce any effect on me).

12.

*Lolaki wukhala wālinj pishim ;**Kukal tsajim tah rūzas rasa.**Buzum ta zājim pānas tsashim,**Kava zāna tava sati mara kina lasa ?**Buy nā muyas, ta buy nā mara**Yēli achiv dīshit kanav būzit keih bhāva.*

I ground my heart in the mortar of love ;

Evil desire left me and I remained calm.

I parched and burned it (i.e., the heart) [and] tasted it myself ;

How can I know whether I shall live or die by it ?

I did not die, and I will not die

When I reveal anything of what I heard by [my] ears and saw with [my] eyes.

Really, Lallā's Words have rendered her immortal !

13.

*Mandachi hāṅkal kar tshēnēm ?**Yēli hēḍun, gelun, asun prāva.**'Aruk jāma karsana dazēm ?—**Yēli andrim khāryuk rozēm wāra.**Rut ta krūth soruy pazēm,**Kanan na bozun achin na bhāva.**Oruk dapun yēli wunda wuzēm,**Ratandīp prazalēm warzana wāva.*

When will the chain of my bashfulness break ?

When I shall bear reproaches, gibes [and] jeers.

When will the garment of my bashfulness burn ?

When my inner nag (i.e., mind) will remain quiet.

All good and bad may befall me,

The ears not to hear [and] eyes not to see.

When the call of that side (i.e., God) will be heard in my mind,

My lamp will burn by not exposing it to the wind.

14.

Mithyā, kapaṭ, asat trovum—

Manas kurum suy opadesh.

Zanas andar keval zonum ;

Annas khēnas kus chum dish.

I gave up falsehood, deceit [and] untruth—

The same doctrine I taught my mind.

Of mankind I knew Him alone ;

What hatred [then] have I in eating the food ? (i.e., none).

15.

Omāy akuy akshar purum,

Suy, ha māli, ruṭum wundas manz ;

Suy, ha māli, kanēh pēṭh gurum ta tsurum,

Āsas sās ta sapanis sun.

I read one single word, Om,

The same, O father, I grasped in mind ;

The same, O father, I forged and shaped upon a stone,

I was ashes and became gold.

16.

Parum polum ; apuruy purum,

Kesari wana wolum raṭit shāl ;

Paras prunum ta pānas polum,

Ada gom ma'lūm ta zīnim hāl.

I acted up to what I read ; I read (i.e., was revealed to me) what was unread ;

I brought down the lion (i.e., mind) from the forest (i.e., worldly temptations)
subdued [like] a jackal.

I preached to others and practised myself,

Then I became aware and won the polo ball (i.e., achieved success).

17.

Parun sulab pālun durlab.

Sahaz gārun sukshm ta krūṭh.

Abhyāsaki ghaniray ; shāstr muṭhum,

Tsetan Ānand niscey gom.

Reading is easy [but] acting up to it is difficult.

To search out the Real and True (i.e., God) is subtle and difficult.

I forgot the scriptures ; by excessive practice,

The Living Bliss (i.e., God) became assured to me.

18.

Sahanaki sali la yudway mal kāsak,

Āsak aina khuta prazlawun shīna khuta prun.

Pānay marak pānay lasak ;

Lāgak un, zor, kol ta run.

Shivas satin yēli kathan rasak,

Shiv chuk pānay thav prīshun.

If thou dispelleth dirt by the water of suffering,

Thou shalt be more glittering than a mirror [and] fairer than snow.

At thy will thou wilt die ; at thy will thou wilt live ;

Thou wilt pretend to be blind, deaf, dumb and limbless.

When thou wilt revel in talk with Śiva,

Thou art thyself Śiva ; stop inquiring.

19.

Shunyuk maidān kuḍum pānas ;

Me Lali rūzam na budh na hosh.

Bhediy sapanis pānay pānas ;

Ada kami gili phul Lali pamposh.

I traversed a wilderness of void alone ;

I, Lallā, had neither intellect nor sense,

I myself became acquainted with Self ;

Then from what a clay did the lotus bloom for Lallā (i.e., then what a transformation for the best occurred to Lallā).

20.

Shishiras wuth kus raṭey ?

Kus bokey raṭey wāw ?

Yus pānts yindrey tsēlit tsēṭey,

Suy raṭey ghaṭey rav.

Who can catch water dripping from the roof during a hard frost ?

Who can catch wind with the hand ?

One who can pound hard the five senses (i.e., subdue them),

That one can catch the sun in darkness (i.e., can realize God).

21.

Shiv chay thali thali rozān ;

Mo zān Hindu ta Musalmān.

Truk ay chuk ta pān panun parzanāw,

Sōy chay Sāhibas sati zāniy zān.

Śiva pervades every place ;

Do not differentiate between Hindu and Musalmān (i.e., be not a bigot).

If thou art intelligent, recognise thine own self,

That is the true acquaintance with God.

22.

Shiva, Shiva, karān Shiv no toskey ;

Gēv kandi zalak manas Suh āsey.

Gēv diā dēhas, dēh dur āsey ;

Gēv nay dēhas dik, di wari kañsey.

Śiva will not be pleased by thy muttering " Śiva, Śiva ! " ;

Like clarified butter thou shalt glisten if He be in thy mind.

Give clarified butter to thine own body, [then] thy body will become strong ;

If thou wilt not give clarified butter to thine own body, better give it to some one else.

23.

Tala chay zyus tay pētha chuk natsān ;

Wanta māli man kyetha patsān chay.

Soruy sumbrith yēti chay mutsān ;

Wanta māli ann kyetha rotsān chay.

Beneath thee is a pit over which thou art dancing ;

Tell me, O father, how thy mind trusts it.

Everything amassed remains behind here ;

Tell me, O father, how food agreeth with thee.

24.

*Tana mana gayēs bu tas kuny ;
Būzum satīc ghaṇṭa wazān ;
Tat jāyī dhāraṇāy dhāraṇa raṭam ;
Ākāśh ta prakāśh kurum sarah.*

I turned towards Him with body and mind ;
I heard the bell of truth ringing ;
I held meditation with firmness on that spot ;
I realized the sky and the light.⁴

25.

*Tēmbara pēyas kava no tsājin ?
Mas ras kava ohonājin gos ?
Shāntēn hanz kriy tola mola wājin
Andrim gwāh yēli nēbar pyos.*

A spark fell on him ; why could he not bear it ?
Why did wine-juice go down his throat ?
He depreciated the weight and value of the practice of the saints
Since his inner radiance gleamed forth.⁵

26.

*Tim chi na manash, tim chiy Rishiy,
Yiman dēh manah nishi gav.
Baḍit ta buḍit byāk kyāh rachiy ?
Phuṭimatis bānas piyī gēv.*

They are not human beings, they are saints,
By whose mind the body has been forgotten.
What ! will a stranger support thee after growing up and getting old ?
Clarified butter shall spill out from thy broken pot.

27.

*Tyṭh mudur tay myūṭh zahr :
Yes yuth tshanuk jātanbhav ;
Yami yath karay kal ta qahr,
Suh tath shahr wātīt pēv.*

Bitter (i.e., control of senses) is sweet ; sweet (i.e., gratification of senses) is poison :
Exertion of whatsoever nature fell to one's lot (i.e., it fell to one's choice to
decide between the two) ;
Whoever desired and persevered [to reach a certain city],
He did reach that city.

⁴ A Yogi hears a sound in the interior of his body when the exercise of *prāṇāyāma* has loosened the *brahma-granthi*, or knot of Brahma, in the *anāhata* circle, and then he, through the void of his own internal universe, obtains a glimpse of the Supreme Light.

⁵ Saints walking in higher spheres remain in communion with God. In their eyes every action tending to personal worldly aggrandizement sullies the true love of God. They, therefore, look with disfavour towards those who work miracles. This Saying was regretfully quoted by Rūpa Bhawānī in her childhood when she saw the saint Rishi Pīr performing miracles.

LALLĀ-VĀKYĀNI.

(The Wise Sayings of Lāl Dēd.)

BY PANDIT ANAND KOUL, SRINAGAR, KASHMIR.

(Continued from vol. LXI, p. 16.)

In addition to those ' Wise Sayings of Lāl Dēd ' published in the Royal Asiatic Society's Monograph entitled *Lallā-Vākyāni* by Sir George Grierson and Dr. L. D. Barnett, which were rendered into English verse by the late lamented Sir R. C. Temple, Bt., I have already published in the pages of the *Indian Antiquary* (vide vols. LIX, LX and LXI) some sixty others that I managed to collect from time to time. Further research has enabled me to discover fifteen more sayings of this prophetess, which I now publish.

- (1) *Āgaray grazum ; wuga-wāney dūr sagūmo ;*
Oraki kripāyī zagat wuzum , yora ti kenk mē surum no.

I roared [like a river] at the source ; I irrigated the field with flood-water.
 By the mercy of That Side (i.e., God) the world got awakened ; [yet] on my part I did not meditate on anything.

- (2) *Damiy dyūthum shabnam piwān ; damiy dyūthum piwān sūr ;*
Damiy dītham anighaṭa rātas, damiy dyūthum dohas nūr ;
Damiy āsas lokaṭ korā ; damiy sapanis jawānā pūr ;
Damiy āsas pherān thorān ; damiy sapanis dazit sūr.

At one time I saw dew falling ; at another time I saw hoar-frost falling ;
 At one time I saw the darkness of night ; at another time I saw the light of the day ;
 At one time I was a young girl ; at another time I was a full-grown damsel ;
 At one time I was moving about ; at another time I was burned to ashes.
 [The meaning is that nothing lasts in this transitory world.]

- (3) *Kawa chuk diwān aniney batsh ?*
Truk ay chuk ta andaray atsh.
Shiva chuy ati tay kun mo gatsh ;
Sahaza' kathi myāni karto patsh.

Why art thou feeling with thy hand like a blind person ?
 If thou art wise get inside.
 Śiva is there ; do not go anywhere else ;
 Friend ! put thy trust in my word.

- (4) *Kus, ha māli ! lūsuy na pakān pakān ?*
Kus, ha māli ! lūsuy na wulgān Sumeru ?
Kus, ha māli ! lūsuy na marān ta zēwān ?
Kus, ha māli ! lūsuy na karān nindā ?
Zal, ha māli ! lūsuy na pakān pakān.
Surya lūsuy na wulgān Sumeru.
Tsandrama lūsuy na marān ta zēwān.
Manosh lūsuy na karān nindā.

Who, O father ! is not tired of going [and] going ?
 Who, O father ! is not tired of going round Sumeru ?

Who, O father ! is not tired of dying and being reborn ?

Who, O father ! is not tired of backbiting ?

Water [in a river] is not tired of going [and] going (i.e., flowing perpetually).

The sun is not tired of going round Sumeru.

The moon is not tired of dying and being reborn (i.e., of waning and waxing).

Man is not tired of backbiting.

- (5) *Lal bu drâyas dorey dorey*
Quluf thavit wachas ;
Yus nun nerey su phut krerey ;
Khyun diyton Yachas !

I, Lallâ, wandered from lane to lane

With breast locked up (i.e., silent) :

Whoever showed himself got drowned in a well :

Let him be devoured by a Yaksha !

- (6) *Na pyâyas ta na zâyas,*
Na khēyam hand na shonṭh.
Shan chas pata tay
Satan chas bronṭh.

I neither gave birth to a child nor was I born :

I neither ate endive nor ginger.

I am behind six [enemies, namely, lust, wrath, desire, arrogance, delusion and jealousy].

Ahead of truthful persons.

- (7) *Ora ti Pânay, yora ti Pânay ;*
Patay wânay rozi na zâh.
Pânay Gupt ta Pânay Gyânîy ;
Pânay Pânas mûd na zâh

That side He (i.e., God) is Himself ; this side, too, He is Himself .

He never remained behind.

He is Himself Invisible and Himself Omniscient :

He never died to Himself (i.e., is Everlasting and Omnipotent)

- (8) *Ora ti Pânay ; yora ti Pânay ;*
Pânay Pânas chu na melân.
Pratham atsēs na muley dānay ;
Suy, ha mâli ! chay āshcar zân.

That side He is Himself ; this side (i.e., as man) he is Himself ;

He Himself (as man) does not join with Himself.

In the first place not even a grain will penetrate into Him (He being so infinitesimal) :

That is, O father ! a wonderful knowledge.

- (9) *Sat-sangay pavitra dhorum ;*
Navi sati rūcas trapurit bar ;
Dashi dashamiy durār prazalovum ;
Ikādashi tsandramas karam lay.

*Dvādāshi maṇḍala dēh shamrovum,
 Triyodāshi tribeniy nāvam kāy,
 Tsaturdāshi tsudāh bhavan shamāvum,
 Purna-pantsadāshi tsandran karum uday.
 Akdoh bhogiy pān sandārum.
 Rasati rūzas kalpan trāvit—
 Suy, ha mali ! karam puttēn pūz.*

By association with the good I tied on the *kuśa* grass [for the purification of my finger] ;

On the ninth [day] I truly stayed with doors closed ;
 On the tenth I lit the tenth house,
 On the eleventh I made acquaintance with the moon ;
 On the twelfth I subdued my body ;
 On the thirteenth I washed my body at the confluence of three rivers ;
 On the fourteenth I subdued fourteen worlds ;
 On the fifteenth I found the moon rise ;
 On the first I gave sustenance to myself.
 I peacefully remained with cares cast away—
 That, O father ! was my worship of idols.¹

- (10) *Treshi buchi mo kreshanāwun ;
 Yāni tshiy tāni sandhārun dēh.
 Phrit cānis dhārun ta pārūn ?
 Kar upakārun suy chay kriy.*

Do not make thyself crave [for water and food] by thirst and hunger ;
 As soon as thou becomest depressed, refresh thyself.
 Fie upon thy fasting and the breaking of thy fast !
 Do good to others, *that* is thy duty.

- (11) *Tsālun chu wuzamala ta traṭay ;
 Tsālun chu mendinēn ghaṭakār ;
 Tsālun chu pān panun kaḍun graṭay—
 Hēta, māli, santosh ; vāti pānay.*

To endure is lightning and thunderbolt ;
 To endure is darkness at midday ;
 To endure is to sift one's self through a grinding-mill—
 Be, O father ! content ; (what is destined to come) will come of itself.

- (12) *Tsay, Deva, gartas ta dhartiy srazak ;
 Tsay, Deva, ditit kranzan prān ;
 Tsay, Deva, ṭhani rustuy wazak.
 Kus zāni, Deva, con parimān ?*

Thou, O Lord ! pervadest the whole as well as the universe ;
 Thou, O Lord ! gavest life to bodies ;
 Thou, O Lord ! ringest without peeling.
 Who can, O Lord ! know thy proportions ?

¹ In this saying Lallā speaks of different stages reached within herself while practising *yoga* on successive days.

- (13) *Umay ādi tay Umay surum ;*
Umay thurum panun pān.
Anit trāvit Nīt ay bhāsum ;
Tavay provum Paramsthān.

The syllable *Om* is the beginning, and I meditated on *Om* ;

I made myself with *Om*.

Having left the perishable [body], I found the Imperishable (God) :

By doing that I attained the Supreme Abode.

- (14) *Yati buh gayis tati ol Suh ;*
Tati dyūthum Mol Suh.
Kanan tshanit wol Suh ;
Suh tay Suh, Suh tay Suh ;
Suy Suh, tay buh kusus.

Where I went there He is ;

There I saw That Father (God).

He has got rings in His ears ;

He and He, He and He ;

He is He, and who am I ?

- (15) *Zanam prāvit viboh na tshodum ;*
Loban, bhogan bharam na priy ;
Sumuy āhār sethā zonum ;
Tsolum dukh, wāv, polum Day.

Having taken birth, I searched not aggrandisement ;

Desires [and] enjoyments I liked not ;

I considered moderate food enough ;

I bore pain [and] poverty, [and] worshipped God.

RANDOM NOTES ON THE TRIVANDRUM PLAYS.

By E. H. JOHNSTON, D.LITT.

(Continued from p. 99, *supra*.)

II.

In the following notes I quote in full the passage discussed and as a rule Professors Woolner and Sarup's translation, taking the plays in the order in which they appear in the latter.

Pratijñāyugandharāyaṇa, Act i, p. 13. *Haṁsakaḥ* — *Tado paccādapppāṇaṁ dāṇi bhat-tāraṁ pekkhā aṇeṇa mama bhādū hado, aṇeṇa mama pidā, aṇeṇa mama sudo, mama vaassa tti aṇṇahā bhattiṇo parakkamaṁ vaṇṇaantū savvado abhiddudā de pāvā.*

A famous passage, and one of the very few where the translators have gone palpably wrong. The point lies in the use of *anyathā* in the sense of 'falsely,' for which there is plenty of authority. An amusing play on the double meaning occurs in *Mattavilāsa*. p. 7 : Deva-somā objects to the Kapālin's description of the road to salvation, *Bhaavam naṁ tahā bhaṇi-davvam. Aghante mokkhamaggaṁ aṇṇahā vaṇṇaanti*, 'The saints describe the road to salvation differently.' The Kapālin deliberately takes her to mean *aṇṇahā* in the sense of 'falsely' and replies, *Bhadre te khalu mithyādr̥ṣṭayah*, 'Quite so, my dear, their views are wrong.' The meaning of the passage above is that the wretches ran up on all sides towards the king, misrepresenting his valour by saying, 'He murdered my brother,' etc.